

TENTH YEAR OF

A Bond
A Gauthier
Alisa Gordaneer
Alison Bechdel
Anita Snell
Anna
Anne McKeown
Anne Meredith
Anne Swannell
Anonymous
B Gallagher
Barb Grantham
Barbara Britton
Bernice Marcopoulos
Bev Cooke
Bon Dragonsister
Brenda Percy
Caitlin Nicholson
Camelia Tristessee
Carol P
Carol Romanow
Carole Fast
Catherine Clark
Catherine Lang
Cathie Archbould
Cathy Richardson
Catriona Johnson
Charlene Sieffert
Charlotte Ostrowski
Cheryl Coull
Cheryl Howrigan
Chris Delgatty
Christine MacWilliam
Cindy Jamieson
Claire Heffernan
Coleen Barclay
Constance Rooke
Corinne Mol
Cynthia Witwicki
Deanna Cox
Debra Larusson
Deidre Loughran
Donna Wessel
Dyan Lynn
Elizabeth Loughran
Ellen Saenger
Emily
Emma Joy
Emmeline Archer
Erin Mullan
Ester Muirhead
Fiona James
Fiona MacLeod
Gail Grant
Gail Whitter
Gayle Nelson
Glynnis Hood
Heather Gray

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Jeanette Campbell
Terryl Evanee
Jill Zacharias
Joan Graves
Joanne Wallace
Jodi Jensen
Jody Stamps
Joyce Thierry
Judy Andrew
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K.M. Penz
Kaaren Patterson
Karen Ballinger
Karen Truscott
Kate Braid
Kate Sandilands
Katherine Anne Sudol
Kathryn D. Gamble
Kathryn Fairfield
Kathryn Ogg
Katy Chan
Keitha Stockland
Kele Fleming
Kelevelyn Hurley
Kelley Abeyasinghe
Kerry Holt
Kim Balfour
Kimberly Cormack
Kristin Norget
L McLagan
Laurel Dykstra
Lee Beile
Leena Sarkar
Leigh Whittaker
Lesley Bullard
Linda St Louis
Line St. Amour
Lisa Langford
Lisa Trofymow
Lois Vickery
Loren Griffin
Lou-Ann Glendale
Lynn O'Briain
Maddona Hamell
Moeve Lydon
Mara Meshak
Margaret Sharrocks
Margot Harrison
Maria Stewart
Marianne Baatz
Marilee Nugent
Marilyn Maxwell

Marne Jensen
Maryanne Henderson
Mary Elizabeth Reay
Megan Davies
Megan Farquhar
Merran Smith
Michelle Cantelon
Michelle Eshom
Michelle Gerrior
Michelle Robidoux
Misha Muse
Moira Coady
Mojgan Diba
N.J. Morris
Nancy Lewis
Nancy Porridge
Nettie Hayter
Nina Winter
Nora Ready
Olive Mann
Pam Blackstone
Pam Fleming
Pam Frache
Pam Mackenzie
Patricia Landry
Peggy Fowles
Queen Victoria
Renee Prasad
Robin Higgans
Robin Rivers
Romie Casper
Sadie Whitemoon
Sage Moore
Sage Sinats
Sally Gose
Sexy Crayola
Shannon
Shannon Horsfield
Sharon Bird
Sheila Drew
Stacy Chappel
Sue Cardinell
Susan Albion
Susan Brodie
Susan Fiddler
Susan Gage
Susan Sylvestre
Susanne Klausen
Suzanne MacLellan
Sylvia Tebbutt
Tanya Cowie
Teresa Sankey
Terrill Welch
Tracy Lynch
Una Cordle
Val Hemminger
Wendy Martin
Zoli

The Emily's Tenth Year

by Maryanne Henderson

The Emily, Canada's oldest feminist student newspaper, was first published in 1981, one year after the opening of the University of Victoria's Women's Centre. The paper is named after many well-known feminists: Bronte, Dickinson, Carr, Murphy and Pankhurst. Members of the Women's Centre Collective started the feminist paper to provide an alternative to the mainstream media, placing an emphasis on education and issues important to women.

Over the years, *The Emily* has grown from a supplement in *The Martlet*, the University of Victoria's student newspaper to become a separate publication. The *Emily* was first published and edited by a women's collective, and while today the job of editor is a work-study position, the Women's Centre Collective continues to be involved with the entire process of production.



According to Cathy Richardson, former editor of *The Emily*, those who become members of the Editorial Collective "are welcomed and encouraged to participate in the many aspects of production... graphics, photography, editing, conducting interviews...as well as much more." She continues, "If you are interested in developing your journalistic skills while focussing on women-centered issues, you should consider writing for *The Emily*."

Over the years, *The Emily* and its Collective have received criticism over its content, and its policy of not publishing articles written by men. In the early years, due to low writer turnout and to the differing opinion of some of the editors, articles by men have been published, however since 1988/89, the editorial policy of *The Emily* publishing only articles written by women, with an editorial board made up of women, has been followed.

The Emily is funded by the U.V.S.S., previously the A.M.S., and due to this precarious dependence, the Women's Centre decided to run a candidate in a 1983 bi-election. Since that first successful campaign, the Women's Centre has encouraged many women to run for office, eventually leading to the 'See Jane Run' campaign.

Through its pages *The Emily* provides feminist theories, encouragement, and a place for discussion. Richardson says, "Becoming involved with *The Emily* is a worthwhile experience and allows you to work with creative women, exploring issues of particular interest to women... This kind of activity can enrich your university experience, as well as sharpen and develop many skills and talents". For a more detailed examination of the history of *The Emily* please see the two papers written by Catriona Johnson which are available in the Women's Centre.

the *Emily* EDITORIALISES

According to usage and conventions which are at last being questioned but have by no means been overcome, the social presence of a woman is different in kind from that of a man. A man's presence is dependent upon the promise of power which he embodies. If the promise is large and credible his presence is striking. If it is small or incredible, he is found to have little presence. The promised power may be moral, physical, temperamental, economic, social, sexual – but its object is always exterior to the man. A man's presence suggests what he is capable of doing to you or for you. His presence may be fabricated, in the sense that he pretends to be capable of what he is not. But the pretence is always towards a power which he exercises on others.

By contrast, a woman's presence expresses her own attitude to herself, and defines what can and cannot be done to her. Her presence is manifest in her gestures, voice, opinions, expressions, clothes, chosen surroundings, taste – indeed there is nothing she can do which does not contribute to her presence. Presence for a woman is so intrinsic to her person that men tend to think of it as an almost physical emanation, a kind of heat or smell or aura.

To be born a woman has been to be born, within an allotted and confined space, into the keeping of men. The social presence of women has developed as a result of their ingenuity in living under such tutelage within such a limited space. But this has been at the cost of a woman's self being split into two. A woman must continually watch herself. She is almost continually accompanied by her own image of herself. Whilst she is walking across a room or whilst she is weeping at the death of her father, she can scarcely avoid envisaging herself walking or weeping. From earliest childhood she has been taught and persuaded to survey herself continually.

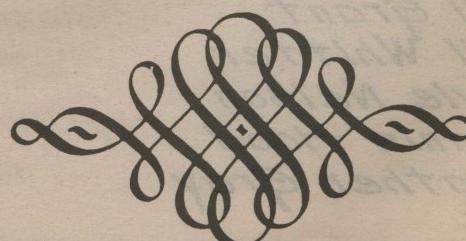
And so she comes to consider the surveyor and the surveyed within her as the two constituent yet always distinct elements of her identity as a woman.

She has to survey everything she is and everything she does because how she appears to others, and ultimately how she appears to men, is of crucial importance for what is normally thought of as the success of her life. Her own sense of being in herself is supplanted by a sense of being appreciated as herself by another.

Men survey women before treating them. Consequently how a woman appears to a man can determine how she will be treated. To acquire some control over this process, women must contain it and interiorize it. That part of a woman's self which is the surveyor treats the part which is the surveyed so as to demonstrate to others how her whole self would like to be treated. And this exemplary treatment of herself by herself constitutes her presence. Every woman's presence regulates what is and is not 'permissible' within her presence. Every one of her actions – whatever its direct purpose or motivation – is also read as an indication of how she would like to be treated. If a woman throws a glass on the floor, this is an example of how she treats her own emotion of anger and so of how she would wish it to be treated by others. If a man does the same, his action is only read as an expression of his anger. If a woman makes a good joke this is an example of how she treats the joker in herself and accordingly of how she as a joker-woman would like to be treated by others. Only a man can make a good joke for its own sake.

One might simplify this by saying: men act and women appear. Men look at women. Women watch themselves being looked at. This determines not only most relations between men and women but also the relation of women to themselves. The surveyor of woman in herself is male: the surveyed female. Thus she turns herself into an object – and most particularly an object of vision: a sight.

From *A Way of Seeing*, by John Berger,
Viking Press Inc., New York, 1972.



READING & WRITING



The Emily Editorial Policy

The *Emily* consists of an autonomous editorial collective made up of three co-editors (funded through the workstudy program) and contributing volunteers. All women at UVic are welcome to become members of *The Emily* Editorial Collective and/or contributors to *The Emily*.



Editorial Collective

Donna Wessel
Cathy Richardson
Mary Anne Henderson
Stacy Chappel
Kelley Abeysinghe
Cindy Jamieson
Una Cordle
Ida Eriksen
Helen Rezanowich
alisa gordaneer
Anonymous



The Emily and the Women's Centre would like to thank

Pat McEown
Claudette Cloutier
Niki Lederer
Heather Gropp
Dana Christ
April Wessel
Jody Jensen



This issue is dedicated to all the women who have written as *Anonymous* for the *Emily* over the years, in the hope that some day it will be safe enough to use their own names.

Front Page: *Emily* contributors since its inception.

Please note that there are three issues of *The Emily* which are no longer in existence. We apologise to those women who didn't make it onto the front page. The missing issues are, Vol. 5, No. 4; Vol. 6, No. 3 and No. 4.

YOUR COURSE UNION

by Donna Wessel

Donna is a former editor of The Emily and long time supporter of the Women's Centre. She is working on the last year of her Women's Studies degree here at UVic.

Its true! The Women's Studies Student Congress is your Course Union and it needs your input!

The Women's Studies Student Congress has been an officially recognised body since the fall of 1989. Its purpose is to represent the interests of students to the Women's Studies Programme.

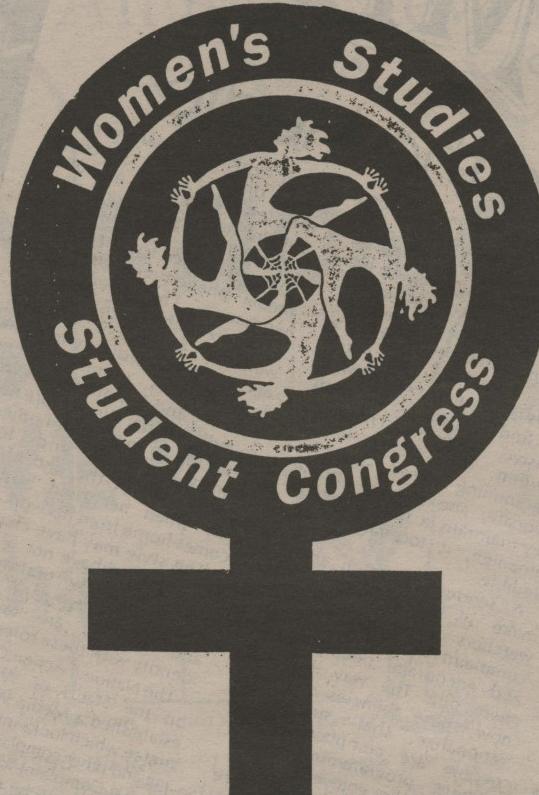
All women taking a Women's Studies class, including any of the cross-listed classes offered through the Programme are automatically members of the Women's Studies Student Congress. Members are entitled to full voting privileges, to run for the executive, and to serve as representatives for the Congress on various departmental committees, including hiring committees.

The Purposes of the Congress are to:

1) provide a forum for discussion of quality and accessibility within the Women's Studies Programme

2) provide a means of expressing student opinion to the Programme through representatives who sit on departmental committees

4) arrange activities for the membership, ie, bringing in speakers, films, organising field trips, social events and so on.



3) provide an avenue of appeal for individuals; that is, the Congress may go to bat for you with the department as long as they agree with your problem. The Congress may also make your case to other departments if you are having a problem with a cross-listed course

The Women's Studies Student Congress has an Executive Committee composed of four students. Each year the entire membership of the Congress decides who will comprise the Committee and the nature of the responsibilities that will be given to Committee members.

The individuals who comprise the Executive usually take on tasks similar to President, Vice-President, Treasurer and Secretary though the Congress has never used these terms. All of these positions are currently vacant and must be filled for the 1991/92 academic year. Anyone taking a Women's Studies course or a cross-listed course is eligible to fill these positions.

Involvement in the Congress is a great way to meet wo/men with similar interests and concerns. It is also an excellent experience in terms of academic life and even future employment. An ability to negotiate bureaucracies, even little one's like the Student's Society is invaluable, and you might as well learn it here where it is relatively safe.

The Congress is especially lucky in that it has areas of support unavailable to any other Course Union: it has unlimited access to the resources of the Women's Centre, access to the *Emily* and extremely supportive and accessible professors within the Programme itself.

This year is the first year that the Women's Studies Programme will be offering a major program. It seems more important than ever that a strong, cohesive body be established.

Women's Studies

by Helen Rezanowich

Helen Rezanowich is the Secretary of Women's Studies and Medieval Studies, the producer of amazing videos with her company, Gaia Video Works and an enthusiastic creative dancer.

"It changed my life!" is the comment most often voiced by Women's Studies students, about their program.

"You come out of these courses with a new survival tool—an awareness of women's situation with a new vision of the world. You take these courses with you for the rest of your life."

Starting this year you can graduate from UVic with a major in Women's Studies.

The Program includes Women's Studies core courses: look for exciting new offerings like:

"Women in 20th Century Ireland" with Christine St. Peter, Women's Studies Professor

"Simone de Beauvoir, Feminist?" with Jennifer Waelti-Walters, Director of the Program

New Major Program

Beginning September 1991 it will be possible to obtain a B.A. major in Women's Studies in a DOUBLE MAJOR program only.

Requirements

- WS 200A & B; WS 300A & B;
- 3 units of WS 380 (see below);
- WS 400A & B;
- plus 6 units of approved upper year credit.*

Be sure to consult with the Director of Women's Studies,

DR. JENNIFER WAELTI-WALTERS to make sure your program is acceptable.

Office: Clearihue C257, 721-7365.

Program office: Clearihue C245, 721-7378.

The first Emily

vol.1 no.1
thursday
october 28, 1982

THE EMILY

Sexism and the Media

by cynthia witwicki

In September 1979, the CRTC established a Task Force on Sex-Role Stereotyping with a mandate to "delineate guidelines for a more positive (and realistic) portrayal of women in radio and television (in both programming and commercials), and to make policy recommendations for consideration by Commission and the broadcast industry. The task force could propose one of several mechanisms for the implementation of the guidelines it sets up: industry self-regulation, CRTC regulation, or government legislation. Which route will be the most effective will be up to the task force to decide."

As a result *Images of Women* was published in the Spring of 1982 as the report on the findings of this task force.

In Canada CBC and Radio Canada, the Canadian Advertising Advisory Board (CAAB) and the Canadian Association of Broadcasters (CAB) all maintain that they are attempting to avoid the use of sexist material in their radio and T.V. programming. To this end they have established specific guidelines in order for producers

and advertisers to develop non-sexist material.

However, this campaign against sexist programming has received little media coverage. Station announcers rarely, if ever, announce that there is a formal complaint procedure if viewers or listeners can follow if they find an ad or program offensive. The discrepancy between the non-sexist programming and these agencies advocate, and the low profile they maintain in advertising this campaign, it too large to be credible.

A serious campaign should make it known to media watchers and listeners that complaint forms are available and encourage people to fill them out. The way it stands now, these agencies may well rationalize that since few people are complaining, the present programming is accepted and/or enjoyed by all.

Sex-role stereotypes are reinforced by the portrayal of women as chained to their kitchens, cleaning and cooking, with the day's highlight being the removal of that despicable "ring" from their man's workshirt. Men, as well, are

often depicted in narrow roles, most often as the successful business executive bringing home the bacon.

Perhaps the ultimate female image presented to us is the new media phenomena of "super-woman." The media has bastardized the "woman" in the women's movement. Women are now portrayed as homemakers, and career women, and femme fatales, all rolled into one! Women are now expected to manage a home, a family, a job and look glamourous at the end of the day when her tired husband comes home from his work.

The style may have changed, but the roles have not. Women are still largely portrayed as spinny and dependant; viewers and listeners are taught to identify with these roles.

The National Action Committee on the Status of Women has established a Media Watch Committee which looks into stereotyping and other complaints about the media. Complaint forms about the media can be obtained from the Women's Centre. Sending formal objections to the media will let them know that you care about fair, responsible programming.



Some things never change

Women and VI PIRG

by Stacy Chappel

Stacy Chappel has been a longtime supporter of the women's movement, is an exemplary dramatist and will be sorely missed for her excellent vocal capacities. She is leaving for Montreal to pursue a Spinster's degree in Women's Studies at Concordia University.

tion, there has been a long history of attention in this area.

In 1984, BCPIRG (at this time BCPIRG at SFU and VIPIRG were united under the title British Columbia Public Interest Research Group) prepared a brief to the Special Committee on Pornography and Prostitution based on the results from their survey entitled *Women's Community Standard on Sexually-Explicit Material Publicly Available and Promoted as Entertainment*.

This brief discussed women's views of pornography, and its availability in their community.

In 1984, BCPIRG also conducted a survey of sexual assault and sexual harassment of female students at UVic. The survey was mailed to a random sample of women students who were asked about their experiences on campus in these areas. It was discovered that 147 incidences of harassment or assault were reported by 72 of the total 148 respondents. The following year, BCPIRG published a booklet called *Against Sexual Harassment: A handbook for students in post-secondary educational institutions in British Columbia*. This booklet defined harassment and informed students about available resources and procedures to deal with this

problem. As well as conducting research, PIRG also provides financial assistance for research projects which fall within their mandate. In 1986, Diane H Johnson published *The Birth-parent Survey: The Impact of Adoption on the Relinquishing Mother* with the support of BCPIRG. These are but a few examples of the kinds of projects PIRG has initiated in the last while.

VIPIRG works on a wide array of issues - everything from transportation to recycling to housing.

When I took the job of coordinating the women's issues committee, I was to be organising two projects: one on sexual harassment and another on reproductive technologies. The Reproductive Technologies committee produced a survey of student opinions for the Royal Commission of New Reproductive Technologies. The survey asked students for opinions on In Vitro Fertilization ("test-tube babies"), Sex Selection, Contract Motherhood ("Surrogacy"), and several other variations of reproduction.

The Sexual Harassment Committee has produced a pamphlet listing the available

resources to assist victims of harassment. The group also produced a popular theatre project on harassment. The production was about twenty minutes long and was informally performed at various locations around campus.

Next year, women's issues will continue to be a major focus at VIPIRG. A Violence Against Women committee will be starting in September. The

community. An organisation like VIPIRG offers students the opportunity to research areas which are useful and relevant to the immediate community. During the summer I had worked at a job where I faced sexual harassment. I felt totally powerless to do anything about it even though I knew it was sexual harassment. By working on a committee that researched harassment and did public education in this area I was able to work out and undo some of the negative feelings that had built up inside me.

Anyone who would like to become a volunteer at VIPIRG is welcome to drop by the office, room 144 in the Student Union Building. We have information available on current social issues. We can also be contacted by telephone at 721-8629. The direction we take is determined by our annually elected Board of Directors. The Committees are run by energetic student volunteers/activists. As an organisation, our collective energy fuels many projects which, we hope, promote social justice and healthy, safe communities. Please come and get involved!!!

VIPIRG

"I'm not racist, but..."

An interview with Una Cordle

by Cathy Richardson

Cathy is a recent UVic graduate, an amateur photographer and is currently studying to become a teacher. She is a cheeky activist and a recent editor of the Emily.

Una Cordle is a past editor of the Emily, a trained midwife and is presently making history in the Political Science Department.

As a Black woman in Victoria, have you recently had any experiences which you found frustrating?

I went to do my weekly laundry in a local laundromat. I went to the washer and the dryer at the far end of the facility. Every person who came in to do their laundry, bar none, presumed that I was the woman who gave them change and cleaned up the mess. They asked me for change, the length of time to do a wash, and if they could leave their clothes under the table.

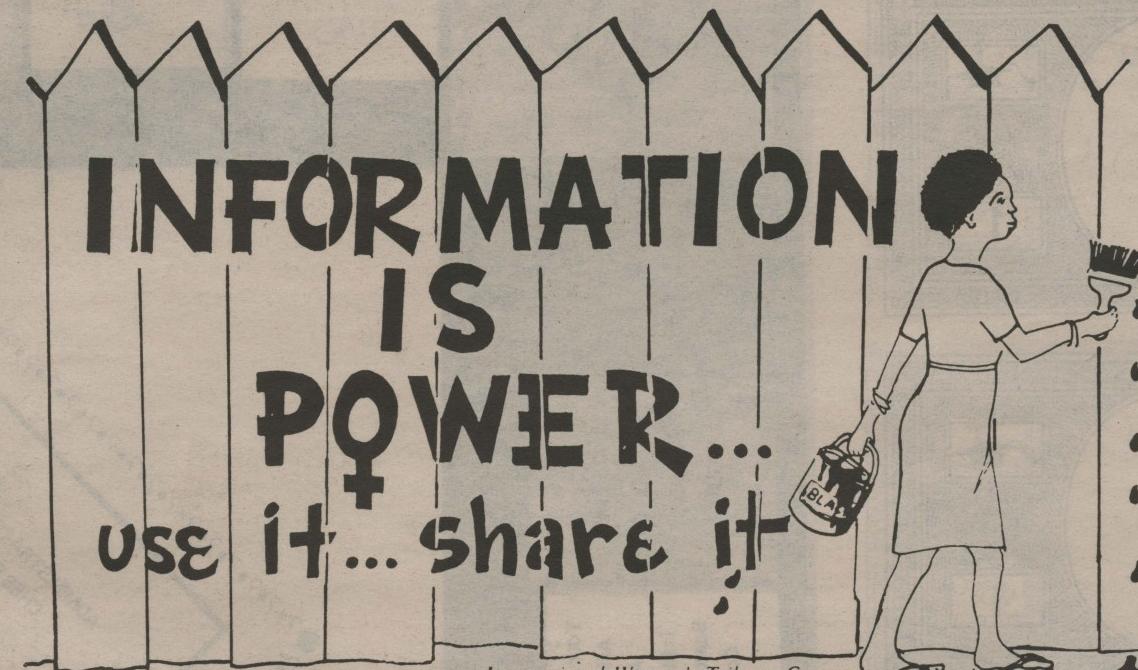
How did this make you feel?

Annoyed and frustrated. The most frustrating thing was that they just presumed I was the janitor because I was a Black woman, standing there folding laundry - that is what it boiled down to. It is likely that they never thought about the racist aspect of this. I'm sure if you asked them if they were racist they would tell you "No".

What do you think are the root causes of racism?

Ignorance and misinformation. Also in many cases it is family background. Many people brought up in the southern States, for example, never agreed with what was going on there. It has to do with upbringing.

How would you describe the levels of racism in Canada, in your experience?



If you get a Canadian, a Russian, and a German and put them in a neighbourhood nobody would fuss about it. Yet if you get an Indian, a West Indian, or a Nicaraguan, it's less likely Whites want us to live next door. It's sad. We have so much to learn from cross-cultural exchange.

What is the solution? How do we put an end to racism?

You can't legislate against unacceptable behaviour. They've tried it and it doesn't work. There must be a fundamental change in values. There is the old cliché about change through education. It's hard to promote social justice as a teacher if you are expected to tow the status quo line in the classroom. Yet education and learning our history are the best ways to end ignorance and misinformation. Until this happens racist attitudes will persist.

Education about prejudice must begin at home when children are young. If Black children and Caucasian children play together when they are youngsters, colour is not an issue. Children get prejudice from adults.



I have experienced racism in Canada which I never experienced in all the time I lived in Britain, and I lived in Britain for most of my life. The first experience I had with racism in Canada had nothing to do with me at all. At the hospital where I worked in Alberta the Native peoples were treated abominably. It made me sick. I never expected this of Canada. Racism towards Natives made me so sad. I put myself in their shoes and thought about how rotten I'd feel. The nurses would make derogatory remarks and negatives generalizations about them. For example you would hear that Natives were all winos and lived on welfare cheques. This was not true. They said that Natives should stay on the reservations. Well, I was shocked to discover that reservations existed in Canada. I thought, "My God, did South Africa model its apartheid system after the (Canadian) reservation concept?"

Has racism affected your experience on campus or in your classes at UVic?

Not directly, but I have noticed that many young people on campus, in Poli Sci 100 for example, come with preconceived notions and are some-

what closed minded. I have also noticed that Canadians, in general, are not historically aware, even between Francophones and Anglophones for example. The majority of people who call themselves Canadians do not understand their history, especially people from the "old country". They know little of pre-confederation Canada. All I'd have to do is stand up and say bad things about the French and I'd find crowds to agree with me. Until people learn history things will not improve.

Do you find that many Canadians are racists?

First of all, racism is not only about colour. You often find racism together with sexism. It is often found in our language. Many people say racist things but say they are not racists. Words loaded with racist implications are pervasive and people are often unaware of this. Visible minorities are not always treated very well here. What about a class analysis of racism. Where do the strongest bonds lie?

It's the class thing, the money thing that often counts. There are many who feel that upward mobility is where it's at and don't feel solidarity for

Saturday and Sunday
September 21 and 22
10 am to 4 pm

UVic, Clearihue Building
Room C305

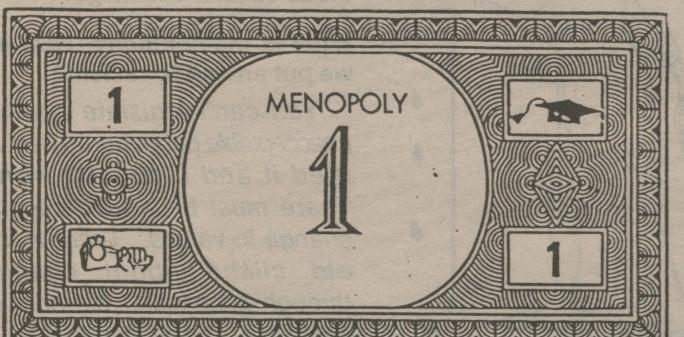
Wenlido
BROUGHT TO YOU BY THE WOMEN'S CENTRE!

WEST

(Women Educating in Self Defence Training) is offering a basic self-defence class for women

There is no required level of fitness and women of all ages are very welcome!

For more information call The Women's Centre: 721-8353, SUB Room 146

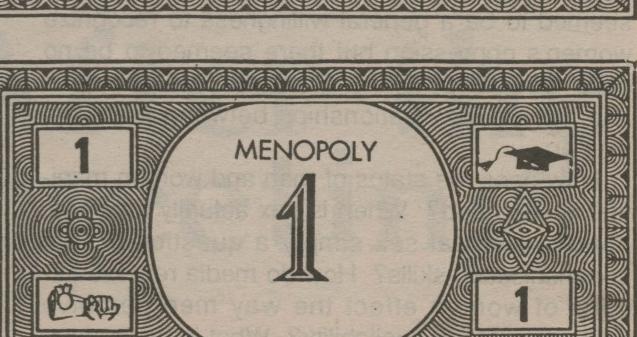
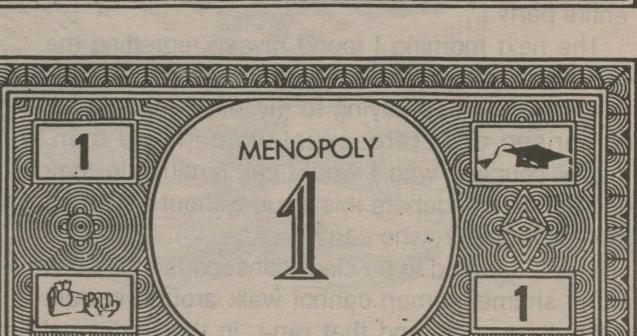
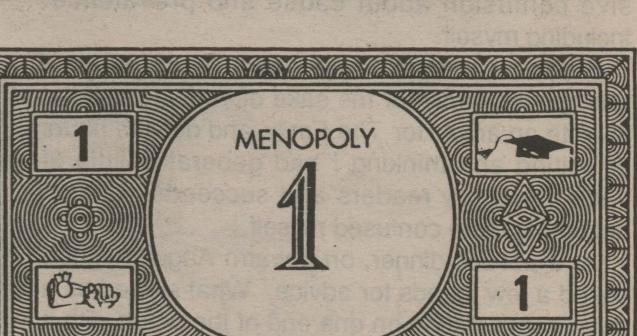
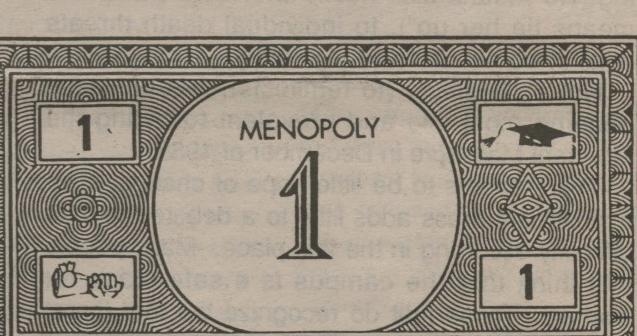
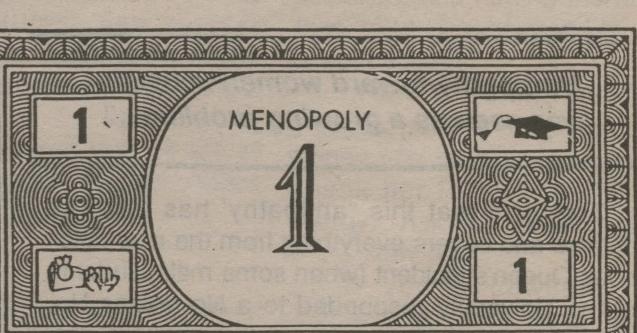
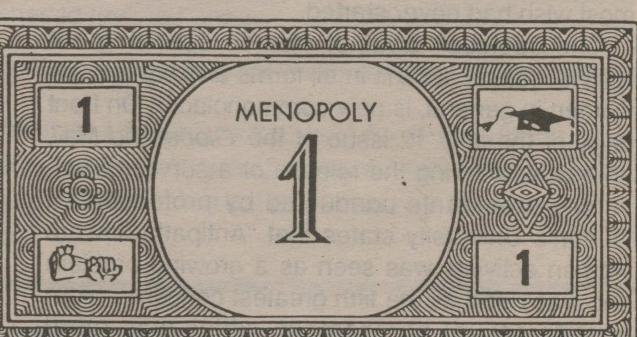
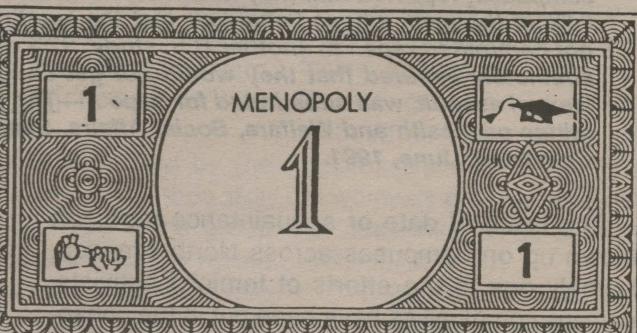


MENOPOLY



menopoly menopoly menopoly menopoly menopoly menopoly menopoly

This game is brought to you by the Students Association of the University of Adelaide & the UVic Women's Centre
Thanks Dawn, Amy, Weidy, Janet, Jacquie, Donna, Pat & Niki



sexual boundaries

Anonymous

This story was written by "Anonymous" who is alive and well and female. Why do you think that is...

"Over 15% of the [6000] women who participated in the [U.S.] study [carried out on 34 university campuses] reported that they had been victims of date rape, within the legal definition of rape. And 84% of the men, whose behaviour met the legal definition of rape claimed they they had definitely not committed rape. In another U.S. study, 32% of university men said they would rape if they were absolutely assured that they would not get caught. The percentage rose to 50% when the term 'sexual assault' was substituted for 'rape'." —The War on Women, First Report of the Standing Committee on Health and Welfare, Social Affairs, Seniors and the Status of Women, page 27, House of Commons: June, 1991.

The issue of date or acquaintance rape has blown up on campuses across North America. Largely due to the efforts of feminist activists, campus communities have been put in the unhappy situation of having to grapple with a debate most wish had never started.

The backlash against women speaking out against sexual assault in all forms and equality for women in general, is now commonplace. On front page of the July 12 issue of the *Globe and Mail*, an article covering the release of a survey of university presidents conducted by professors at Queen's University states that "Antipathy toward women activists was seen as a growing problem and was rated as the fifth greatest concern—higher than sexual harassment, which was rated eighth, or date rape, rated 17th."

"Antipathy toward women activists was seen as a growing problem..."

The form that this "antipathy" has taken is diverse and covers everything from the now notorious Queen's incident (when some male students at the University responded to a No means No, anti-date rape campaign by posting banners stating "No means kick her in the teeth", and "No means tie her up"), to individual death threats against women across the country.

Not surprisingly (to feminists), this backlash became most vile and prevalent following the Montreal Massacre in December of 1989.

There seems to be little hope of change. The mainstream press adds little to a debate that has difficulty occurring in the first place. Many people still think that the campus is a safe place for women. Those that do recognize the real threat of acquaintance rape, reveal a deep and pervasive confusion about cause and prevalence. Including myself.

Partly for the sake of my own education, and (arrogantly) partly for the sake of yours, I decided to write an article for *The Emily*, and despite hours of writing and thinking I had generated little of value for *Emily* readers and succeeded only in becoming more confused myself.

At a potluck dinner, on a warm August night, I asked a few friends for advice. What started as a small conversation on one end of the porch with a few women and men eventually engaged the entire party.

The next morning I found myself regretting the conversation and its consequent hostility.

And yet, I keep saying to myself, if that crowd, comprised of heterosexual women and men, mostly couples, who I would call feminist in their politics, cannot debate this issue without it deteriorating into anger, who can?

There seemed to be clear consensus that it is a damn shame women cannot walk around in dark without concern, and that rape, in the traditional (read: violent) form is a heinous crime. There seemed to be a general willingness to recognize women's oppression but there seemed to be no clear idea about how that oppression translates into the sexual relationships between men and women.

How does the status of men and women manifest itself in bed? When is sex actually rape? Is non-consensual sex simply a question of bad communication skills? How do media representations of women effect the way men perceive women and their availability? What is male sexuality? What is female sexuality? Is there a differ-

ence, and if so, where so we leave off from our socialisation and enter our innate qualities? Are there any innate qualities that distinguish men and women from each other?

So many questions, and no single, prescriptive answer.

But in a world where men get lucky and women are sluts, where we've just barely admitted women enjoy sex in the first place, where boys and girls receive entirely different socialisation from birth, where, if the totality of violence against women in the whole world was happening to any one race it would constitute war, can we really imagine that miraculously, when we enter the bedroom, we become equals?

If the crowd at the potluck had been all women, the conversation would have been completely different. We women would have talked about our personal experiences, we would have been more open. We could have been more honest. And it is my guess that at least half the women in the room would have related an experience of sexual assault.

But that wasn't the case. The conversation existed on an abstract plane, the only personal experience was offered by me when I was trying to make a difficult point. It was offered with considerable agony on my part, and I regretted it immediately after I started talking. Perhaps the same reasons why personal experience was not the substance of the conversation exist for why many women do not report sexual assault in the first place.

A raped woman is an unclean woman, we do not want to know a raped woman, don't tell us your story, you shake the foundation of what we are standing on, the only thing we have to stand on. Do not reveal your wound because we will never look at you (in the same way) again.

"No means no"

Maybe that is why (feminist) women are so loathed, killed, and threatened, for talking when the deal is that we keep our mouths shut.

When I was nineteen I decided to have a party in my new apartment. Word got out, and it was advertised in a local bar around closing time. The crowd was quite large. Over the course of the evening, I got very drunk, and slipped quietly into my room to bed. At some point, I awoke and a man I had never met was raping me. As I passed in and out of consciousness, one of my most painful memories was imprinted on my soul.

It took me two years to figure out that I had been raped. From the moment I awoke the next day, I felt that I should not have gone to bed when there were strangers in my house. I should not have gotten that drunk. I should not have gone to bed naked. I should not have left my door unbarred. I should not have been wearing that shirt at the party. I should not have I should not have I should not have....I had brought it on myself.

Shortly before my seventeenth birthday my parents went away for the weekend, my new boyfriend decided this was 'our' opportunity to make love. We had discussed having sex before. We both had raging hormones, we both agreed that we wanted to make love with each other. What was not agreed upon was the place and time of our first sexual experience.

We spent the evening at my house 'necking', and although I kept telling him I didn't want to 'go all the way', we progressively got closer to intercourse. Don't you love me, baby? I thought you loved me. I thought we had a thing going here. What's the matter, you're my sweetheart aren't you? You can't turn me on and then say no, I love you, on and on. That night I had intercourse for the first time, on the living room floor in front of the television. I didn't want to do it. Not yet, not there. I had all these notions about love and 'the first time' and this was not fulfilling that dream.

I didn't want to lose him. I thought that denying him sex would make him leave me. I thought I could not turn him on and then not have sex with him. I wanted him to love me. I needed him to love me. I was surprised and happy to even have him interested in me. I loved him. I was coming into my own sexually and was curious and hungry for sex. I felt he was saying that if I didn't sleep with him, it would be over for us. I was not confident enough to assert myself. I wanted to make love with him, but not in my parent's house. I wanted it to be better than that, something to remember.

"No means kick her in the face"

If I told you that I was raped the night I lost my virginity, would you agree with me? The two of us stayed together for a few years following that night and had a healthy sexual relationship.

That night feels like rape to me.

Now I have to tell you that I love men, that I continue to have healthy sexual relationships with men. Otherwise you might think that I am degenerate, bitter, without humour, and your urge will be to turn away from me for telling you(some) of my stories. Yes, I hurt. I have been hurt and I may be hurt again. But I am not alone. We are all hurting from this situation, and we all need to heal together.

Frankly, I am no closer to understanding this issue that I was before I decided to write the article for the *Emily*. Perhaps I am even less clear. I have this sick feeling in my stomach and I don't want to talk about it anymore. It is too important to let go. I want my sons and daughters, and myself, to have healthy, healing, beautiful sex. So let me tell you what I want.

I want men and women to become secure enough in their sexuality to discuss their feelings without feeling like so much of themselves are on the line.

I want equality to be erotic; for deeper understanding, mutual tenderness, caring and nourishment to be deeply erotic in a way that inequality has never been. The eroticisation of equality is nothing less than the pursuit of a mating ritual, a ritual fundamental to the spirit of human beings. What is that ritual? I have no idea, but I am finding strains of it in my relationships with men now. We need to make the ritual and remake the ritual.

I want men to start talking to each other about sexuality and the role they have been taught to play and any other topic that arises. I want men to talk to each other about respect for women, and for themselves. I want men to talk about the power they have and how they use it.

I want the administration on this campus to stop placing the responsibility on women for protecting themselves from sexual assault. We can buy a whistle, courtesy of the administration, so that when the jump-out-of-the-bushes variety of the rapist comes along someone will come and help us. They have provided a little more lighting and they have a larger security force than before.

However, when it comes to date rape, a much more frequent form of assault, the administration is only, apparently, willing to put up a few posters that talk about how alcohol "leads" to date rape. Frankly, this supposition makes me uncomfortable. I think alcohol increases the likelihood of non-consensual sex. But is it true that if the alco-

continued page 10...

Are the Womenfolk the cookie-bakers of the movement?

by C.M. Jamieson

C.M. Jamieson is the Chairperson of UVic Students for Aboriginal Rights. She is an outspoken and outrageous member of the Feminist and Native Rights Movements.

Community organizing 'aint easy at the best of times (whatever those would be).

Community organizing at a grass roots conscientized level, where the members themselves are the oppressed group, is extremely frustrating.

"When the resistance is your personal life, you are fucked..."

It's not just the oppressors you have to contend with if you want to make change. We also have to contend with ourselves as obstacles to desired change.

As one member of several such groups has observed "When the resistance is your personal life you are fucked."

When none of the members of the group have the resources needed for a revolutionary event: coffee; xerox change; phone; babysitter; bus fare; what have you, it can become a difficult movement indeed.

Don't think that the *Power-thatsbe* aren't pissing themselves laughing over this ironically absurd phenomenon. I would be if I were them. There are aspects of tragic humour in a revolution on a shoestring movement.

And then there are times when the protest marches on an empty stomach are just not that funny. At least we can all take comfort with the knowledge that we are all in the same boat. Right? Wrong!

Unfortunately, even the most non-stratified of grass roots community organizations can have a disturbing element of power struggle-like group dynamics. And this can be a destructive feature for a group that devotes itself to avoiding the same power relationships observed in the ranks of the oppressors.

Most disturbing to me are perpetuations of oppression against women in such groups. the NDP caucuses, anti-poverty group meetings and Native rights groups have all participated in mirroring the oppressors when it comes to the "status" and participant power of women members.

Quite frankly, I am sick of being the pamphlet-folding, cookie-baking flunkie for the various civil rights causes.

I am sick of having my ideas used by men who take the credit for them. I am sick of a decision making process I can not participate in as an equal because a male member (no pun intended) will not stop from dominating a discussion through grandstanding, interrupting or even disregarding what I have to say.

I am sick of being told that my viewpoint is trivial by a male who will then present this viewpoint as his own at a later discussion or through a media interview.

I am sick of being the last person to be reimbursed for

the decisions around events and policy and then ask for the participation of women who will then be responsible for the tedious and menial tasks, i.e. phoning members and baking cookies.

Meanwhile, he is "usually" involved in the creative and plenary aspects of the group. He will not usually ask for her opinions, planning input and so on.

- Attacking the issue raiser: Typically, if a woman voices her perception of negative power dynamics in a group she will be accused of nagging, nit-picking, etc. She may be reminded that feminists do not address Native, poverty or populist concerns. This means, of course, that women who complain (i.e. feminists) do not, therefore, have a voice in any organization that is not strictly of a feminist bent.

She may be reminded of the baseline issue in a statement that typically starts with "What's the important thing here?" considering that many grass roots organizations pride themselves on process (vs task orientation), it can seem blatantly ineffective of a group to fall apart on its process stuff whenever a woman is interrupted, dissuaded from her issue or attacked on the basis of the basic principles of the group.

- Appealing to compassionate grounds: Male members who feel attacked by women who want to equalize the sexual division of labour and power in the group, may remind the women that they are the caretakers for the group.

They may encourage their listening qualities by dominating the discussions. They may appear hurt and confused by a

"Quite frankly, I am sick of being the pamphlet-folding, cookie baking flunkie for the various civil rights causes."

- Challenging the value of the contribution: Women may be told, verbally and non-verbally, that their efforts/ideas in the group were not as valuable as that of a male anyway. This happens, despite the fact that many of their efforts/ideas are used by the group with no credit given to the generator.

This phenomenon is also closely related to the prevention of equal participation in the group. A women's contribution may indeed be relatively invalid if she is not informed of events or decisions. Her efforts to participate may be ignored by the person who "usually" does the speaking, or who "usually" does the planning.

The male who "usually" does these things may make

challenge to their efforts, making the challenging woman look like a power-hungry bitch and reminding the other women that their expected role is not a challenging one.

- Banishment: The big 'B'. A woman may not be directly banished from the group. She may only be forgotten when it comes time to be informed or paid back for borrowed funds.

She may be ignored at coalition gatherings until she "lightens up."

She may not be praised for her contributions of creative ideas, exhaustive work, bottomless pit of resources and caretaking functions of the membership.

I have been told by the social planner of Victoria that positive changes in the group that address the issues raised by the banished and exploited member usually start to occur after that member has escaped or been chased from the group.

asked for my opinion as a Native by women's groups more than I have been asked for my opinion as a woman by Native groups. I haven't noticed as many of the same oppressive aspects described in women's groups, but I think it is something to be constantly watchful of.

If we refuse to mirror the oppressors by picking up a gun and shooting someone who disagrees with us, why would

"I know that I have been asked for my opinion as a Native by women's groups more than I have been asked for my opinion as a woman by Native Groups."

It is disturbing that our progressive grass roots community organizations can display oppressive tendencies similar to those observed in the larger population of oppressors. Does this mean that we are all just waiting for our own chance to be the oppressor?

Certainly, women's groups themselves have been harshly criticized for not being as process oriented as they could be, though I haven't observed this as often as I have in other groups. It is said of women's groups that they get all lefter-than-thou and may treat new members or more conservative members in the oppressive ways that I've described above.

I know that I have been

we do it by invalidating the participation, and hurting the feelings, of those who stand by us in our causes?

Take a woman in your group to lunch. Pay her the money you probably owe her. Thank her for her time and energy. Ask her for her opinion. Listen to it.

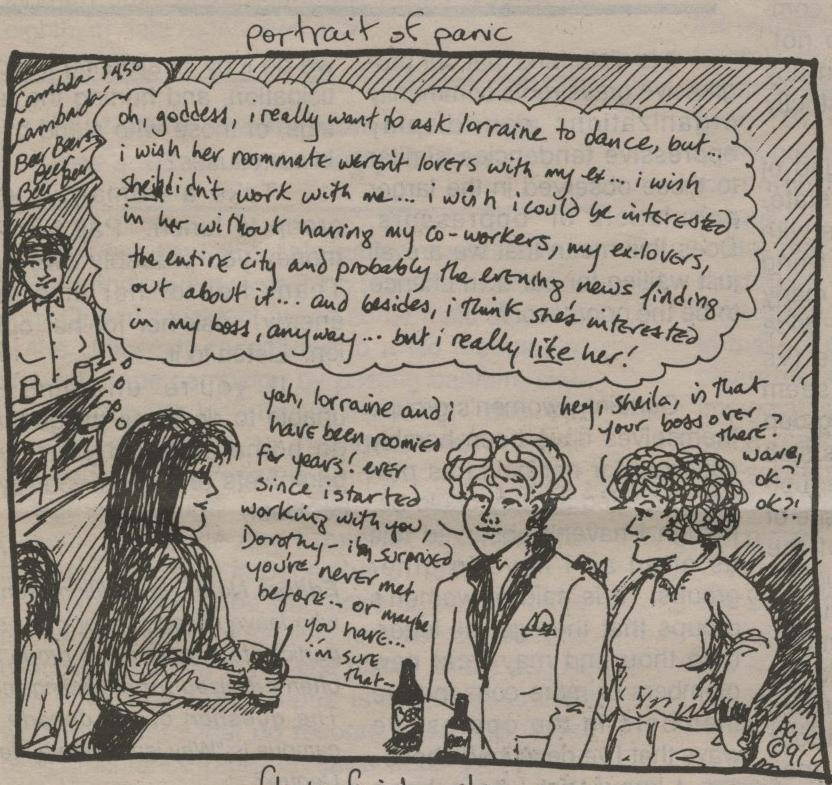
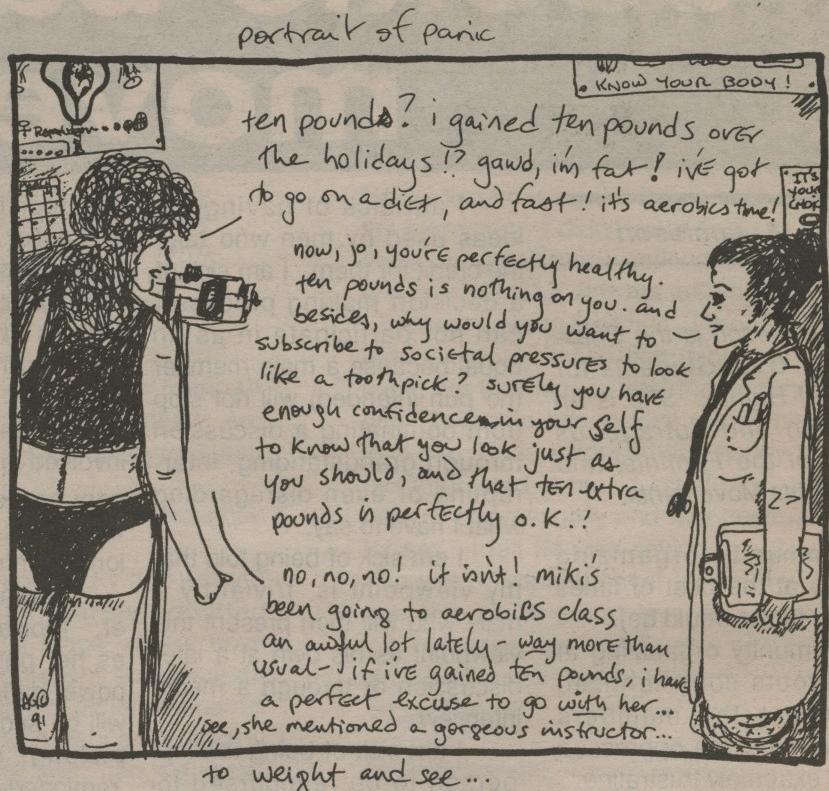
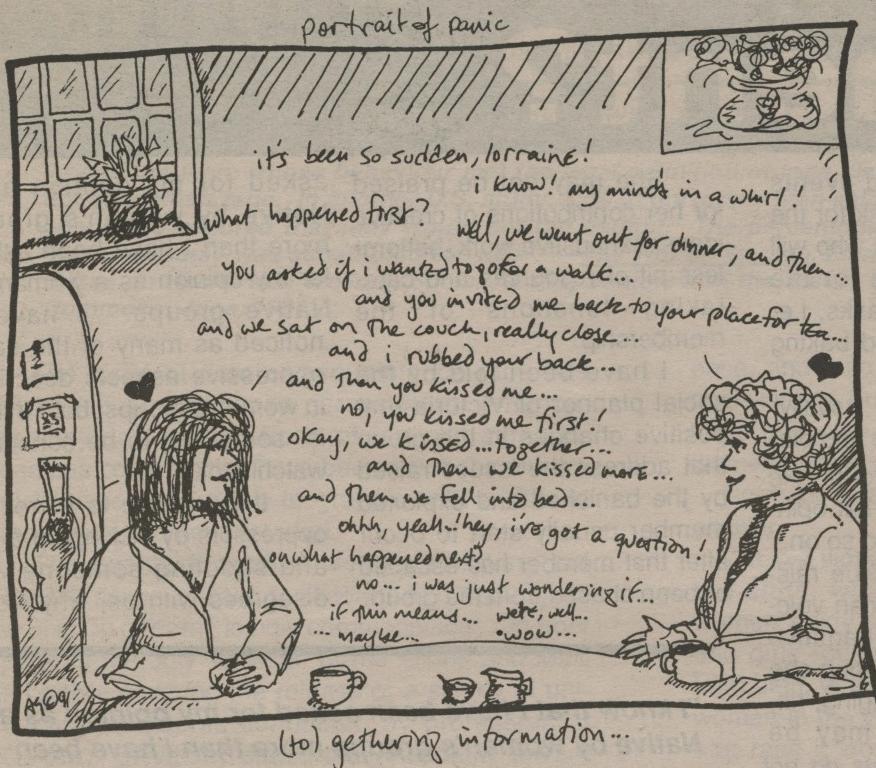
If you're unwilling or unable to do these things then go home and fold your own pamphlets and bake your own cookies.

Editors Note: In addition, women who leave mixed-gender groups to participate in a women's group are often criticized for excluding men. The question of the decade on campus is "Why isn't there a Men's Centre?"



After the meeting!

PANIC -STRICKEN



grafíx
PUBLISHING & DESIGN

STUDENT UNION BUILDING ■ UNIVERSITY OF VICTORIA



date rape...

hol were absent, our sexuality would be any healthier? Or is the alcohol the catalyst for something already present?

Let me tell you what is going to happen if this administration, the faculty, the residence advisors and the student body do not start discussing, in an open and honest fashion, what factors lead to sexual assault. The issue will explode around a particular case of sexual assault. Two people's lives will be splashed across the public, including the minute details of the assault, the campus will become polarized, and no one is going to want to learn from anyone. The situation is desperate enough without having to communicate in this environment.

I want the administration to provide the resources for the campus, an academic institution (where, it seems to me, there should be a greater chance for discussion) to engage in a debate that will result in greater understanding in this complex issue. I want a budget of several thousand dollars to be given to a committee of students, staff and faculty so we organise speakers, panel discussions, and workshops. And I don't want us to have to lobby for years to make that possible.

Just give us the money.

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Wednesday, September 4th
to Friday, September 6th
10:00am to 4:00pm
Women's Centre Open House
SUB 146

Free coffee and treats

Friday, September 6th
Deadline to apply for
Women's Centre and Emily

Workstudy positions
Drop off resumes at the Women's Centre

Monday, September 9th
to Friday, September 13th
Women's Centre Drop-in
Find out about what we do!

Wednesday, September 11th
"Student Movement Day"
Open House at the SUB

Monday, September 16th
and Tuesday, September 17th
CLUBS DAYS
in the SUB

Wednesday, September 18th
Crime Prevention Day
in the UniCentre foyer
10:00 to 3:00

Thursday, September 19th
COURSE UNION DAY
Come and Join the Women's Studies Student Congress

Saturday, September 21st
and Sunday, September 22nd
Wenlido
(Women's Basic Self-Defense)
Clea C 305
10:00 to 4:00
Cost: \$20.00 for the weekend

Monday, September 23rd
NATIONAL WOMEN'S CENTRE DAY
Open House
10:00 to 4:00
Free literature, coffee and treats

The Emily and the Women's Centre need you to volunteer

HELP WANTED

The Women's Centre is accepting applications for the following Workstudy positions:

- Coordinator
- Finance Coordinator
- Projects Coordinator
- Resource Coordinator

These positions pay \$7.00/hour and require ten hours of work per week that classes are in session

Drop Resumes off at SUB 146 by Friday, September 6th at 4:00 pm. Interviews will be held on Saturday and Sunday, September 7th and 8th

The Emily is accepting applications for the following Workstudy positions:

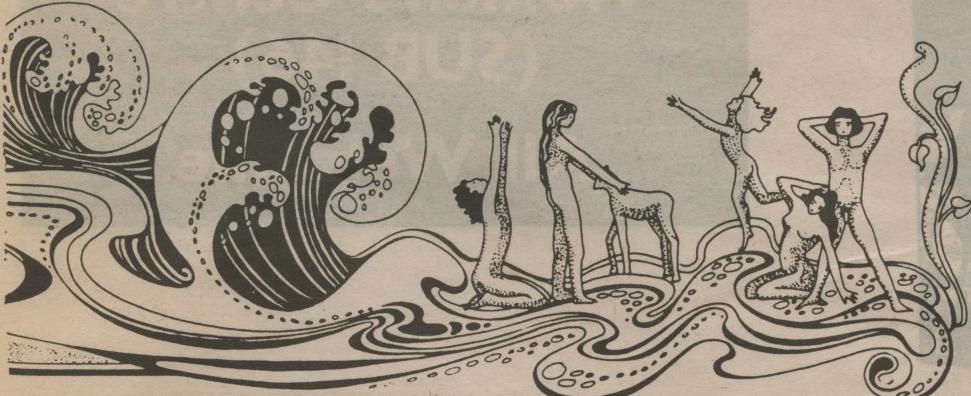
- Emily* Editor
- Lay Out Editor
- Assistant to the Editors

These positions pay \$7.00/hour and require ten hours of work per week that classes are in session

Drop Resumes off at SUB 146 by Friday, September 6th at 4:00 pm. Interviews will be held on Saturday and Sunday, September 7th and 8th

THE MYTH OF GAIA

Free of birth or destruction, of time or space, of form or condition, is the Void. From the eternal Void, Gaia danced forth and rolled Herself into a spinning ball. She molded mountains along Her spine, valleys in the hollows of Her flesh. A rhythm of hills and stretching plains followed Her contours. From Her warm moisture She bore a flow of gentle rain that fed Her surface and brought life. Wriggling creatures spawned in tidal pools, while tiny green shoots pushed upward through Her pores. She filled oceans and ponds and set rivers flowing through deep furrows. Gaia watched Her plants and animals grow. In time She brought forth from Her womb six women and six men.



Because woman's work is never done and is underpaid or unpaid or boring or repetitious and we're the first to get the sack and what we look like is more important than what we do and if we get raped it's our fault and if we get bashed we must have provoked it and if we raise our voices we're nagging bitches and if we enjoy sex we're nymphos and if we don't we're frigid and if we love women it's because we can't get a "real" man and if we ask our doctor too many questions we're neurotic and/or pushy and if we expect community care for children we're selfish and if we stand up for our rights we're aggressive and "unfeminine" and if we don't we're typical weak females and if we want to get married we're out to trap a man and if we don't we're unnatural and because we still can't get an adequate safe contraceptive but men can walk on the moon and if we can't cope or don't want a pregnancy we're made to feel guilty about abortion and . . . for lots and lots of other reasons we are part of the women's liberation movement.



The Women's Centre
presents:

GET TANKED WITH TANK GIRL!

The Girls' Pub Crawl

aka

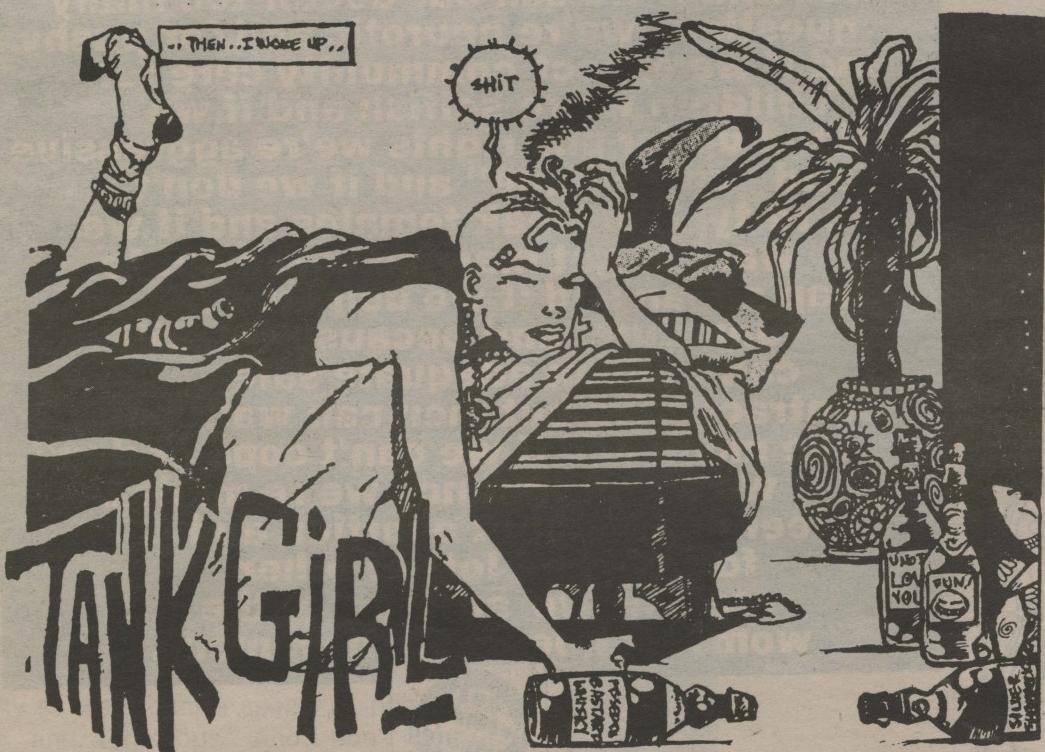
The girls get really quite knotted
and cut loose!

RECLAIM THE PUB

RECLAIM THE PINT

RECLAIM THE DART BOARD

Watch out for details of
this great coming attraction
Stand by for your chance
to rip into the fall semester
with a roaring hangover and a
shitload of embarrassing memories.



ART: JAMIE HEWLETT

Women on campus
meet every Thursday
at 1:00 pm in the
Women's Centre
(SUB 146)
All Welcome